

# MENTIONING THE TRUE NATURE OF THE RELIGION OF ISLAM AND WHAT CONTRADICTS IT

**The nullifiers of  
Islam as  
established by one  
hundred verses  
from Surah Al-  
Baqarah, from  
verse 40 to verse  
141.**



Aqidat Al-Tawhid

# Introduction

Praise be to Allah, the Lord of the worlds, and may peace and blessings be upon our Prophet Muhammad ﷺ, his family, and all his companions.

Allah has made His Book, His wisdom, and the explanations found in the narrations and traditions the foundation of the firm structure of the religion and its solid, lofty pillar. It is the clear light in the darkness of ignorance and the radiant illumination that dispels doubts.

Allah says:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ، وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿سورة لا ١٥-١١﴾.

"There has come to you from Allah a light and a clear Book. By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darkness into the light, by His permission, and guides them to a straight path." (Quran, Surah Al-Ma'idah, 5:15-16)

You will see those who turn away from following His path and neglect His way exhausting themselves without gaining anything, striving without achieving, circling without arriving, weaving only to unravel, combing only to tangle. They seek to bend the Quran to their desires, but they only go astray and lead others astray.

روى عبد الله في السنة» (١ / ١٤٤) : قَالَ حَدَّثَنِي أَبُو مَعْمَرٍ، حَدَّثَنِي جَرِيرٌ، عَنْ لَيْثٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي الرَّعَاءِ، قَالَ: قَالَ عُمَرُ : «إِنَّ هَذَا الْقُرْآنَ كَلَامُ اللَّهِ وَعَزَّ وَجَلَّ فَلَا أَعْرِفُ مَا عَطَفْتُمُوهُ عَلَى أَهْوَائِكُمْ».

It is narrated by Abdullah in Al-Sunnah (1/144): Abu Ma'mar narrated to me, who narrated from Jarir, from Layth, from Salamah ibn Kuhayl, from Abu Az-Za'ra, who said: Umar said, "Indeed, this Quran is the speech of Allah Exalted is He! So do not let me see you bending it (the Quran) to your desires."

One of the greatest schemes of Satan against a servant is to divert them from the true essence of Islam and to present what contradicts it.

روى أحمد في مسنده (٣١٥ / ٢٥): حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنَا أَبُو عَقِيلٍ يَعْنِي التَّقْفِيَّ عَبْدُ اللَّهِ بْنُ عَقِيلٍ، حَدَّثَنَا مُوسَى بْنُ الْمُسْتَيْبِ، أَخْبَرَنِي سَالِمُ بْنُ أَبِي الْجَعْدِ، عَنْ سُبْرَةَ بْنِ أَبِي قَاكِهٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " إِنَّ الشَّيْطَانَ قَعَدَ لِأَنْ يَأْخُذَ بِأُطْرُقِهِ، فَقَعَدَ لَهُ بِطَرِيقِ الْإِسْلَامِ، فَقَالَ لَهُ: أَتُسَلِّمُ وَتَنْزُرُ دِينَكَ، وَدِينَ آبَائِكَ، وَأَبَاءِ أَيْبِكَ؟ " قَالَ : " فَعَصَاهُ، فَأَسْلَمَ ... ". الحديث.

Ahmad narrated in his Musnad (25/315): Hashim ibn Al-Qasim narrated to us, saying: Abu Aqil—meaning Abdullah ibn Aqil Al-Thaqafi—narrated to us, from Musa ibn Al-Musayyab, who informed me, from Salim ibn Abi Al-Ja'd, from Sabrah ibn Abi Fakih, who said: I heard the Messenger of Allah (peace be upon him) say: "Indeed, Satan positions himself in the paths of the son of Adam. He sat on the path of Islam and said to him: 'Will you embrace Islam and abandon your religion, the religion of your forefathers and ancestors?' But he (the son of Adam) disobeyed him and embraced Islam..." (Hadith).

Know—may Allah guide you—that groups, sects, parties, and movements have distorted the true essence of Islam, aligning it with vile beliefs. The most harmful and dangerous of these is extreme Irja' (the ideology of postponing judgment on faith), which involves severe distortion and gross misrepresentation of what the noble Book and the pure Sharia have brought. A single doubt arising from that overwhelming calamity or a drop of that deadly poison is enough to cause a servant to turn away from the straight path and deviate.

Thus, the one afflicted by this calamity, after having been illuminated by Islam, ends up lost in darkness, stumbling in doubts, attempting to force the true essence of Islam to conform to their desires. They interpret its principles and objectives according to their whims, striving by every means to tie the religion of Islam to the ideology of extreme Irja'.

I say: Far be it! Far be it! For this is a goal that lies beyond reach. Before you, a people attempted this—they were sharper in intellect and more prepared in means, yet they did not achieve what they desired.

As for the scholar of Hadith who made the consensus of narrations his tool and weapon, when he deviated from their path and did not delve into opposing desires—whether apparent or hidden—and instead aligned himself with the Sunnah wherever it led, the Generous and Benevolent One bestowed upon him the guidance of the Quran and the blessings of his knowledge and actions, just as it was with the early pioneers.

Perhaps what some of the esteemed brothers among the students of knowledge—participants and supervisors at the Salim Al-Tarqi Institute for Islamic Studies—have undertaken in a course they are studying together falls within the framework of reviving the Quran for the sake of knowledge and action. They traced the verses in Surah Al-Baqarah that describe the condition of the Children of Israel, writing a concise message about their shortcomings and their abandonment of the religion of Islam. This serves as a reminder and advice for the general Muslim community—may Allah reward them and bless their efforts.

What Allah has narrated to us about the story of that people is intended for us, so that we may take heed and avoid their path. And Allah is the One whose help we seek.

قال ابن أبي حاتم في تفسيره « (١ / ١٠٤) حَدَّثَنَا أَبُو زُرْعَةَ ثنا صَفْوَانُ ثنا الْوَلِيدُ أَخْبَرَنَا سَعِيدٌ عَنْ قَتَادَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ إِذَا تَلَا: ﴿اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ﴾ [سورة البقر: 47]. قَالَ: مَضَى الْقَوْمُ، وَإِنَّمَا يَعْنِي بِهِ أَنْتُمْ.

Ibn Abi Hatim narrated in his Tafsir (1/104): Abu Zur'ah narrated to us, from Safwan, from Al-Walid, who informed us from Sa'id, from Qatadah, that Umar ibn Al-Khattab (may Allah be pleased with him) would recite: "Remember My favor which I bestowed upon you" (Surah Al-Baqarah, 2:47) and say, "Those people have passed, but this is directed at you."

Written by the servant of his Lord,

Al-Kindi Al-Kathiri

—may Allah guide him and set him aright—.

## The First Nullifier:

### Disbelief in the Prophethood of the Prophet (peace be upon him)

Allah says:

قال الله وَاٰمِنُوْا بِمَا اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْا اَوَّلَ كٰفِرٍ بِهٖ ۚ وَلَا تَشْتَرُوْا بِبَنَاتِكُمْ لِمَا قَلِيْلًا وَّإِیَّیْ فَاتَّقُوْنَ [سورة البقرة: ٤١]

"And believe in what I have sent down (the Quran), confirming what is with you (the Torah), and do not be the first to disbelieve in it. And do not exchange My verses for a small price, and fear Me alone."  
(Surah Al-Baqarah, 2:41)

جاء في (تفسير ابن أبي حاتم (٩٧ / ١) : حَدَّثَنَا عِصَامُ بْنُ رَوَادٍ ثنا أَبُو جَعْفَرٍ عَنِ الرَّبِيعِ عَنْ أَبِي الْعَالِيَةِ فِي قَوْلِهِ: (وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ) [سورة البقرة: ٤١] . يَقُولُ: لَا تَكُونُوا أَوَّلَ مَنْ كَفَرَ بِمُحَمَّدٍ

In Tafsir Ibn Abi Hatim (1/97), it is narrated: Issam ibn Rawwad narrated to us, from Adam, from Abu Ja'far, from Ar-Rabi', from Abu Al-Aliyah regarding Allah's statement: "And do not be the first to disbelieve in it" (Surah Al-Baqarah, 2:41). He said, "Do not be the first to disbelieve in Muhammad (peace be upon him)."

وقال مسلم في صحيحه (٩٣ / ١) حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى، أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: وَأَخْبَرَنِي عَمْرُو أَنَّ أَبَا يُونُسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ

Muslim narrated in his Sahih (1/93): Yunus ibn Abdul-A'la narrated to me, from Ibn Wahb, who said: Amr informed me that Abu Yunus narrated to him, from Abu Hurairah, that the Messenger of Allah (peace be upon him) said: "By the One in whose hand is the soul of Muhammad, no one from this Ummah—neither a Jew nor a Christian—hears of me, then dies without believing in what I have been sent with, except that he will be among the people of the Fire."

قَالَ الْإِمَامُ إِسْحَاقُ بْنُ رَاهُوِيَةَ : وَقَدْ أَجْمَعَ الْمُسْلِمُونَ أَنَّ مَنْ سَبَّ اللَّهَ أَوْ سَبَّ رَسُولَهُ أَوْ دَفَعَ شَيْئًا مِمَّا أَنْزَلَ اللَّهُ تَعَالَى أَوْ قَتَلَ نَبِيًّا مِنْ أَنْبِيَاءِ اللَّهِ تَعَالَى أَنَّهُ كَافِرٌ بِذَلِكَ وَإِنْ كَانَ مَقْرَأَ بِكُلِّ مَا أَنْزَلَ اللَّهُ

Imam Ishaq ibn Rahwayh said: "The Muslims are unanimously agreed that whoever reviles Allah, reviles His Messenger, rejects anything revealed by Allah, or kills a prophet of Allah is a disbeliever, even if they affirm everything else revealed by Allah."

وقال محمد بن سحنون: أَجْمَعَ الْعُلَمَاءُ أَنَّ شَتَائِمَ النَّبِيِّ ﷺ، الْمُنتَقِصَ لَهُ، كَافِرٌ، وَالْوَعْدُ جَارٍ عَلَيْهِ بِعَذَابِ اللَّهِ، قَالَ اللَّهُ الْعَظِيمُ : (إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا) [سورة الأحزاب: ٥٧] وَقَالَ : (وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ) [سورة التوبة: ٦١] وَحُكْمُهُ عِنْدَ الْأَئِمَّةِ الْقَتْلُ، وَمَنْ شَكَّ فِي كُفْرِهِ وَعَذَابِهِ، كَفَرَ.

Muhammad ibn Sahnun said: "The scholars are unanimously agreed that whoever insults the Prophet (peace be upon him) or belittles him is a disbeliever, and the warning of Allah's punishment applies to him.

Allah the Almighty says:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا [سورة الأحزاب: ٥٧]

'Indeed, those who abuse Allah and His Messenger—Allah has cursed them in this world and the Hereafter, and has prepared for them a humiliating punishment.'" (Surah Al-Ahzab, 33:57)

And He says:

وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ [سورة التوبة: ٦١]

"And those who harm the Messenger of Allah will have a painful punishment." (Surah At-Tawbah, 9:61)

وَحُكْمُهُ عِنْدَ الْأَئِمَّةِ الْقَتْلُ، وَمَنْ شَكَّ فِي كُفْرِهِ وَعَذَابِهِ؛ كَفَرَ

The ruling regarding such a person, according to the scholars, is execution."

## The Second Nullifier:

### Mixing Islam (the Truth) with Another Religion (Falsehood)

This includes mixing Islam with Judaism, Christianity, or contemporary ideologies such as secularism, democracy, and others.

Allah says:

قال الله وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾ [سورة البقرة: ٤٢]

"And do not mix the truth with falsehood or conceal the truth while you know [it]." (Surah Al-Baqarah, 2:42)

قال الله (وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ) [سورة البقرة: ٤٢] . جاء في تفسير «ابن أبي حاتم» (١/ ٩٨) : حَدَّثَنَا أَبُو زُرْعَةَ ثنا صَفْوَانُ ثنا الْوَلِيدُ ثنا سَعِيدٌ عَنْ قَتَادَةَ فِي قَوْلِ اللَّهِ: وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ [سورة البقرة: ٤٢]. قَالَ: لَا تَلْبِسُوا الْيَهُودِيَّةَ وَالنَّصْرَانِيَّةَ بِالْإِسْلَامِ، إِنَّ دِينَ اللَّهِ الْإِسْلَامُ وَالْيَهُودِيَّةُ وَالنَّصْرَانِيَّةُ بَدْعَةٌ لَيْسَتْ مِنَ اللَّهِ.»

In Tafsir Ibn Abi Hatim (1/98), it is narrated: Abu Zur'ah narrated to us, from Safwan, from Al-Walid, from Sa'id, from Qatadah regarding Allah's statement: "And do not mix the truth with falsehood" (Surah Al-Baqarah, 2:42). He said, "Do not mix Judaism and Christianity with Islam, for the religion of Allah is Islam, while Judaism and Christianity are innovations not from Allah."

Allah also says:

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

[سورة آل عمران: ٨٥]

"O People of the Scripture, why do you mix the truth with falsehood and conceal the truth while you know [it]?" (Surah Al-Imran, 3:71)

جاء في «تفسير الطبري» (٥/ ٤٩٣) : حَدَّثَنَا بِشْرٌ ، قَالَ : ثنا يَزِيدُ، قَالَ : ثنا سَعِيدٌ، عَنْ قَتَادَةَ: يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ [سورة آل عمران: ٨٥] يَقُولُ: " لِمَ تَلْبِسُونَ الْيَهُودِيَّةَ وَالنَّصْرَانِيَّةَ بِالْإِسْلَامِ، وَقَدْ عَلِمْتُمْ أَنَّ دِينَ اللَّهِ الَّذِي لَا يَقْبَلُ غَيْرَهُ الْإِسْلَامُ وَلَا يَجْزِي إِلَّا بِهِ

In Tafsir At-Tabari (5/493), it is narrated: Bishr narrated to us, from Yazid, from Sa'id, from Qatadah regarding the verse: "O People of the Scripture, why do you mix the truth with falsehood?" (Surah Al-Imran, 3:71). He said, "Why do you mix Judaism and Christianity with Islam, when you know that the religion of Allah, which He does not accept other than, is Islam, and He will not reward except with it?"

Allah further says:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

[سورة آل عمران: ٨٥]

"And whoever desires other than Islam as a religion—never will it be accepted from him, and in the Hereafter he will be among the losers." (Surah Al-Imran, 3:85)

قال مقاتل بن سليمان في تفسيره: (٢٨٨ / ١) قوله: (وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ) [سورة آل عمران: ٨٥] نزلت في طُعْمَةَ بْنِ أَبِيئُرُقٍ الْأَنْصَارِيِّ مِنَ الْأَوْسِ مِنْ بَنِي صَفْرٍ، ارْتَدَّ عَنِ الْإِسْلَامِ، وَلَحِقَ بِكَفَّارِ مَكَّةَ

Muqatil ibn Sulayman said in his Tafsir (1/288) regarding this verse: "This verse was revealed concerning Tu'mah ibn Ubayriq Al-Ansari from the tribe of Al-Aws, from the clan of Banu Sa'id. He apostatized from Islam and joined the disbelievers of Mecca."



## The Third Nullifier:

**Whoever takes a partner alongside Allah is a disbeliever (the shirk of worship).**

Allah says:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ، يَفْعَلُ مَا تَأْمُرُونَ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ [سورة البقرة : ١٥٤]

"And [mention] when Moses said to his people, 'O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves. That is best for [all of] you in the sight of your Creator.' Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful." (Surah Al-Baqarah, 2:54)

وقال البخاري في «صحيحه» (٤ / ١٦٢٦): حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شَرْحِبِيلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ؟ قَالَ: (أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلْقُكَ). قُلْتُ: إِنَّ ذَٰلِكَ لَعَظِيمٌ، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: (وَأَنْ تَقْتُلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ). قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: (أَنْ تَزَانِيَ حَلِيلَةَ جَارِكَ).

In Sahih Al-Bukhari (4/1626), it is narrated: Uthman ibn Abi Shaybah narrated to us, from Jarir, from Mansur, from Abu Wa'il, from Amr ibn Shurahbil, from Abdullah (ibn Mas'ud) who said: "I asked the Prophet (peace be upon him), 'Which sin is the greatest in the sight of Allah?' He said, 'To associate partners with Allah while He created you.' I said, 'Indeed, that is grave.' I then asked, 'Then what?' He said, 'To kill your child out of fear that they will share your provision.' I asked, 'Then what?' He said, 'To commit adultery with the wife of your neighbor.'"

قال أبو عبيد في كتاب الإيمان ( ص ٤٧ ) : حدثنا عباد بن عباد عن الصلت بن دينار ، عن أبي عثمان النهدي، قال: دخلت على ابن مسعود وهو في بيت مال الكوفة فسمعتة يقول : لا يبلغ بعد كفرا ولا شركا حتى يذبح لغير الله، أو يصلي لغيره.

Abu Ubayd said in Kitab Al-Iman (p. 47): "Abbad ibn Abbad narrated to us, from Al-Salt ibn Dinar, from Abu Uthman Al-Nahdi, who said: 'I entered upon Ibn Mas'ud while he was in the treasury of Kufa, and I heard him say: "A servant does not reach the level of disbelief or shirk until he slaughters for other than Allah or prays to other than Him.'"

وجاء في شرح أصول اعتقاد أهل السنة والجماعة (٤ / ٧٧٢): «أخبرنا الحسن بن القاسم بن العلاء ، قال : ثنا أحمد بن عبد الله الوكيل، قال: ثنا علي بن مسلم، قال: ثنا عبد المجيد بن عبد العزيز بن أبي رواد عن عمر بن محمد، عن نافع، عن عبد الله بن عمر قال له رجل: يا أبا عبد الرحمن إن قوما يتكلمون في القدر بشيء، فقال: أولئك يصيرون إلى أن يكونوا مجوس هذه الأمة، فمن زعم أن مع الله قاضيا، أو قادرا، أو رازقا، أو يملك لنفسه خيرا، أو نفعاً، أو موتاً، أو حياة، أو نشورا لعنه الله، وأخرس لسانه، وأعمى بصره، وجعل صلاته وصيامه هباء منثورا، وقطع به الأسباب وكبه على وجهه في النار.»

In Sharh Usul I'tiqad Ahl Al-Sunnah wal-Jama'ah (4/772), it is narrated: "Al-Hasan ibn Al-Qasim ibn Al-Ala informed us, saying: Ahmad ibn Abdullah Al-Wakil narrated to us, saying: Ali ibn Muslim narrated to us, saying: Abdul-Majid ibn Abdul-Aziz ibn Abi Rawad narrated to us, from Umar ibn Muhammad, from Nafi',

from Abdullah ibn Umar who said to a man: "O Abu Abdur-Rahman, there are people who speak about predestination in a certain way." He replied, "Those people will end up becoming the Magians (Zoroastrians) of this Ummah. Whoever claims that there is a judge, provider, or sustainer alongside Allah, or that one possesses for themselves any good, benefit, death, life, or resurrection, may Allah curse them, silence their tongue, blind their sight, and render their prayers and fasting scattered dust. He will sever their means and cast them face-first into the Fire."

قال البريهاري في شرح السنة» (ص ٦٤) : ولا نخرج أحدا من أهل القبلة من الإسلام حتى يرد آية من كتاب الله، أو يرد شيئا من آثار رسول الله ، أو يذبح لغير الله، أو يصلي لغير الله، فإذا فعل شيئا من ذلك فقد وجب عليك أن تخرجه من الإسلام وإذا لم يفعل شيئا من ذلك فهو مؤمن مسلم بالاسم لا بالحقيقة.

Al-Barbahari said in Sharh Al-Sunnah (p. 64): "We do not expel anyone from the people of the Qiblah (Muslims) from Islam unless they reject a verse from the Book of Allah, reject something from the narrations of the Messenger of Allah (peace be upon him), slaughter for other than Allah, or pray to other than Allah. If they do any of these things, then it becomes obligatory upon you to expel them from Islam. If they do not do any of these things, they remain a believer and Muslim in name, not in reality."

## The Fourth Nullifier:

**Whoever claims to have seen Allah in this world while awake is a disbeliever.**

Allah Almighty says:

وَإِذْ قُلْتُمْ يُمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّعْقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾ [سورة البقرة: ٥٥]

"And [recall] when you said, 'O Moses, we will never believe you until we see Allah outright'; so the thunderbolt struck you while you were looking on." (Surah Al-Baqarah, 2:55)

And He says:

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ [السورة الأعراف: ١٤٣]

"And when Moses arrived at Our appointed time and his Lord spoke to him, he said, 'My Lord, show me [Yourself] that I may look at You.' [Allah] said, 'You will not see Me, but look at the mountain; if it should remain in place, then you will see Me.' But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, 'Exalted are You! I have repented to You, and I am the first of the believers.'" (Surah Al-A'raf, 7:143)

قال ابن أبي حاتم في «تفسيره» (١٥٥٩ / ٥) : حَدَّثَنَا أَبُو زُرْعَةَ ثَنَا مُنْجَابُ بْنُ الْحَارِثِ أَنْبَأَ بِشَرِّ بْنِ عُمَارَةَ، عَنْ أَبِي رَوْقٍ، عَنْ الضَّحَّاكِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ مُوسَىٰ لِرَبِّهِ: رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ: قَالَ اللَّهُ: يَا مُوسَىٰ إِنَّكَ لَنْ تَرَانِي، يَقُولُ: لَيْسَ تَرَانِي، لَا يَكُونُ ذَلِكَ أَبَدًا، إِنَّهُ يَا مُوسَىٰ لَا يَرَانِي أَحَدٌ فَيَحْيَا قَالَ: فَقَالَ مُوسَىٰ رَبِّ أَنْ أَرَكَ فَأَمُوتَ أَحَبُّ إِلَيَّ مِنْ أَنْ لَا أَرَكَ فَأُحْيَا.

Ibn Abi Hatim narrated in his Tafsir (5/1559): Abu Zur'ah narrated to us, from Minjab ibn Al-Harith, from Bishr ibn Umarah, from Abu Rawq, from Al-Dahhak, from Ibn Abbas, who said: "Moses said to his Lord, 'My Lord, show me Yourself so I may look at You.' Allah said, 'O Moses, you will not see Me.' He said, 'You will not see Me; that will never be. O Moses, no one can see Me and remain alive.' Moses said, 'My Lord, to see You and die is more beloved to me than not seeing You and living.'"

Allah says:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾ [سورة الأنعام: ١٠٣]

"Vision cannot perceive Him, but He perceives [all] vision; and He is the Subtle, the Acquainted." (Surah Al-An'am, 6:103)

قال ابن أبي حاتم في «تفسيره» (١٣٦٣/٤): ذَكَرَ مُحَمَّدُ بْنُ مُسْلِمٍ ثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدُّورَقِيُّ ثَنَا يَحْيَى بْنُ مَعِينٍ قَالَ: سَمِعْتُ إِسْمَاعِيلَ بْنَ عَلِيَّةٍ يَقُولُ فِي قَوْلِهِ تَعَالَى: لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ [سورة الأنعام ١٠٣] ، قَالَ: هَذَا فِي الدُّنْيَا.

Ibn Abi Hatim narrated in his Tafsir (4/1363): Muhammad ibn Muslim mentioned, from Ahmad ibn Ibrahim Al-Dawraqi, from Yahya ibn Ma'in, who said: "I heard Ismail ibn Ulayyah say regarding Allah Almighty's statement:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ

"Vision cannot perceive Him, but He perceives [all] vision." (Surah Al-An'am, 6:103)

He (Ismail ibn Ulayyah) said: "This refers to the worldly life."

جاء في «صحيح مسلم» (٨/ ١٩٣) قَالَ رَسُولُ اللَّهِ : «تَعْلَمُوا أَنَّهُ لَنْ يَرَى أَحَدٌ مِنْكُمْ رَبَّهُ حَتَّى يَمُوتَ.»

In Sahih Muslim (8/193), the Messenger of Allah (peace be upon him) said: "Know that none of you will see his Lord until he dies."

قال البربهاري في «شرح السنة» (ص ٦٨) : ومن زعم أنه يرى ربه في دار الدنيا فهو كافر بالله.

Al-Barbahari said in Sharh Al-Sunnah (p. 68): "Whoever claims to see his Lord in the worldly life is a disbeliever in Allah."

## The Fifth Nullifier:

### Mocking anything that Allah has commanded or prohibited is disbelief.

Allah Almighty says:

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فكلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ \* فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رَجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

[سورة البقرة : ٥٩]

"And [recall] when We said, 'Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, 'Relieve us of our burdens.' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward].' But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment from the sky because they were defiantly disobeying." (Surah Al-Baqarah, 2:58-59)

جاء في «الدر المنثور في التفسير بالمأثور» (١) (١٧٣): عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَادْخُلُوا الْبَابَ قَالِ : بَابٌ ضَيِّقٌ سُجَّدًا قَالَ : رَكَعًا وَقُولُوا حِطَّةً قَالَ : مَغْفِرَةً قَالَ : فَدَخَلُوا مِنْ قَبْلِ اسْتِهَاهِمْ وَقَالُوا : حِطَّةٌ اسْتَهْزَأَ قَالِ : فَذَلِكَ قَوْلُهُ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ.

In Al-Durr Al-Manthur (1/173), it is narrated from Ibn Abbas regarding the verse "And enter the gate bowing humbly": He said, "A narrow gate." Regarding "bowing humbly", he said, "In a state of bowing." Regarding "say, 'Relieve us of our burdens'", he said, "Seeking forgiveness." He said, "But they entered crawling on their buttocks and said, 'A grain of wheat,' in mockery." He said, "That is why Allah said: 'But those who wronged changed [those words] to a statement other than that which had been said to them.'"

Allah also says:

وَقَالَ وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِإِلَهِهِمْ وَأَوَالِيهِمْ وَرَسُولِهِمْ كُنْتُمْ تَسْتَهْزِءُونَ

"And if you ask them, they will surely say, 'We were only conversing and playing.' Say, 'Is it Allah and His verses and His Messenger that you were mocking?'" (Surah At-Tawbah, 9:65)

قال ابن أبي حاتم في «تفسيره» (٦ / ١٨٣٠): عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَجُلٌ فِي غَزْوَةِ تَبُوكَ فِي مَجْلِسٍ يَوْمًا: مَا رَأَيْتُ مِثْلَ قُرَائِنَا هَؤُلَاءِ لَا أُرْغَبُ بِطُغْنًا، وَلَا أَكْذَبُ أَلْسِنَةً، وَلَا أَجَبَنَ عِنْدَ الْإِقَاءِ، فَقَالَ رَجُلٌ فِي الْمَجْلِسِ: كَذَبْتَ وَلَكِنَّكَ مُنَافِقٌ لِأَخْبَرَنَ رَسُولُ اللَّهِ - ﷺ - وَنَزَلَ الْقُرْآنُ قَالَ عَبْدُ اللَّهِ فَأَنَا رَأَيْتُهُ مُتَعَلِّقًا بِحَقَبِ نَاقَةِ رَسُولِ اللَّهِ - ﷺ - تَنْكُبُهُ الْحِجَارَةُ وَهُوَ يَقُولُ: يَا رَسُولَ اللَّهِ: إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَبِإِلَهِهِمْ وَأَوَالِيهِمْ وَرَسُولِهِمْ كُنْتُمْ تَسْتَهْزِءُونَ.

Ibn Abi Hatim narrated in his Tafsir (6/1830): From Abdullah ibn Umar, who said: "A man during the expedition of Tabuk said one day in a gathering, 'I have never seen the likes of our reciters—they are the most gluttonous, the most lying, and the most cowardly in battle.' A man in the gathering said, 'You have

lied, but you are a hypocrite! I will surely inform the Messenger of Allah.' When this reached the Prophet (peace be upon him), the Quran was revealed." Abdullah said, "I saw him (the man) clinging to the saddle of the Prophet's camel, with stones hitting him, and he was saying, 'O Messenger of Allah, we were only conversing and playing!'" And the Messenger of Allah (peace be upon him) said: "Is it Allah, His verses, and His Messenger that you were mocking?"

وجاء في «تعظيم قدر الصلاة» (٢/ ٩٣٢): «قَالَ إِسْحَاقُ : وَكُلُّ شَيْءٍ مِنَ الْوَقِيعَةِ فِي اللَّهِ أَوْ فِي شَيْءٍ أَنْزَلَ اللَّهُ تَعَالَى عَلَى أَنْبِيَائِهِ فَهُوَ كُفْرٌ يُخْرِجُهُ مِنَ إِيْمَانِهِ، وَإِنْ كَانَ مُقِرًّا بِكُلِّ مَا أَنْزَلَ اللَّهُ تَعَالَى»

In Ta'dheem Qadr As-Salah (2/932), it is mentioned: "Ishaq (Ibn Rahwayh) said: 'Any form of mockery or ridicule directed at Allah, His revelations, or anything He has sent down to His prophets is disbelief, expelling one from the fold of faith—even if they affirm everything Allah has revealed.'"

## The Sixth Nullifier:

**Whoever disbelieves in even a single letter of the Quran has disbelieved in all of it.**

Allah says:

ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾ [سورة البقرة: ٦١]

"That is because they disbelieved in the verses of Allah and killed the prophets without right. That was because they disobeyed and were transgressing." (Surah Al-Baqarah, 2:61)

وقال ابن بطه في «الإبانه الكبرى» (٦ / ٧٧) حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ مُحَمَّدٍ بْنِ رَجَاءٍ، قَالَ : نَا عِصْمَةُ بْنُ أَبِي عِصْمَةَ ، قَالَ : نَا الْفَضْلُ ، قَالَ : نَا أَبُو طَالِبٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ: " قَالَ لِي رَجُلٌ: لِمَ قُلْتَ : مَنْ كَفَرَ بِآيَةٍ مِنَ الْقُرْآنِ، فَقَدْ كَفَرَ؟ هُوَ كَافِرٌ مِثْلُ الْيَهُودِيِّ وَالنَّصْرَانِيِّ وَالْمَجُوسِيِّ ، أَوْ كَافِرٌ بِنِعْمَةٍ ، أَوْ كَافِرٌ بِمَقَالَتِهِ؟ قُلْتُ: لَا أَقُولُ هُوَ كَافِرٌ مِثْلُ الْيَهُودِيِّ وَالنَّصْرَانِيِّ وَالْمَجُوسِيِّ ، وَلَكِنْ مِثْلُ الْمُرْتَدِّ، أَسْتَتِيبُهُ ثَلَاثًا، فَإِنْ تَابَ وَإِلَّا قَتَلْتُهُ. قَالَ: مَا أَحْسَنَ مَا قُلْتَ مَا كَافِرٌ بِنِعْمَةٍ مَنْ كَفَرَ بِآيَةٍ فَقَدْ كَفَرَ، قُلْتُ: أَلَيْسَ بِمَنْزِلَةِ الْمُرْتَدِّ إِنْ تَابَ وَإِلَّا قُتِلَ ؟ قَالَ : نَعَمْ."

Ibn Battah narrated in Al-Ibanah Al-Kubra (6/77):

Abu Hafs Umar ibn Muhammad ibn Raja narrated to us, saying: "Ismah ibn Abi Ismah narrated to us, saying: Al-Fadl narrated to us, saying: Abu Talib narrated to us, saying: I said to Abu Abdullah (Imam Ahmad ibn Hanbal), 'A man said to me: Why do you say that whoever disbelieves in a single verse of the Quran has disbelieved? Is he a disbeliever like the Jews, Christians, and Magians, or is he merely ungrateful for a blessing, or a disbeliever due to his statement?' I replied, 'I do not say he is a disbeliever like the Jews, Christians, or Magians, but rather like an apostate—I would ask him to repent three times, and if he repents, well and good; otherwise, I would kill him.' He (Abu Abdullah) said, 'How excellent is what you have said! Whoever disbelieves in a verse has indeed disbelieved—not merely as one ungrateful for a blessing.' I asked, 'Is he to be treated as an apostate—if he repents, he is spared; otherwise, he is killed?' He replied, 'Yes.'"

قال ابن بطه في «الإبانه الكبرى» (٦ / ٢١٤) : فَإِنَّ الْجَهْمِيَّةَ قَالُوا: إِنَّ اللَّهَ مَا تَكَلَّمَ قَطُّ وَلَا يَتَكَلَّمُ أَبَدًا، فَجَحَدُوا بِهَذَا الْقَوْلِ عِلْمَهُ وَأَسْمَاءَهُ وَفُتْرَتَهُ وَجَمِيعَ صِفَاتِهِ، لِأَنَّ مَنْ أَبْطَلَ صِفَةً وَاحِدَةً، فَقَدْ أَبْطَلَ الصِّفَاتِ كُلَّهَا، كَمَا أَنَّهُ مَنْ كَفَرَ بِحَرْفٍ مِنَ الْقُرْآنِ، فَقَدْ كَفَرَ بِهِ كُلِّهِ.

Ibn Battah further states in Al-Ibanah Al-Kubra (6/214):

"The Jahmiyyah claimed that Allah has never spoken and will never speak. By this statement, they denied His knowledge, His names, His power, and all His attributes. For whoever nullifies a single attribute has nullified all of them—just as whoever disbelieves in a single letter of the Quran has disbelieved in all of it."

وجاء في شرح أصول اعتقاد أهل السنة والجماعة» (٢ / ٢٥٨): «وَأَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ حَفْصِ الْمُقَرِّي قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدٍ الْقَطَّانُ ، عَنْ سُفْيَانَ ، عَنْ الْأَعْمَشِ ، عَنْ عَبْدِ اللَّهِ

بْنُ مَرْثَةَ ، عَنْ أَبِي كَنْفٍ قَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ حَلَفَ بِالْقُرْآنِ فَعَلَيْهِ بِكُلِّ آيَةٍ يَمِينٌ. قَالَ: فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ فَقَالَ: قَالَ عَبْدُ اللَّهِ: مَنْ حَلَفَ بِالْقُرْآنِ فَعَلَيْهِ بِكُلِّ آيَةٍ يَمِينٌ ، وَمَنْ كَفَرَ بِحَرْفٍ مِنْهُ فَقَدْ كَفَرَ بِهِ أَجْمَعٌ.

In Sharh Usul I'tiqad Ahl Al-Sunnah wal-Jama'ah (2/258), it is mentioned: Ali ibn Ahmad ibn Hafs al-Muqri reported to us, saying: Muhammad ibn Abdullah ibn Ibrahim narrated to us, saying: Muadh ibn al-Muthanna narrated to us, saying: Musaddad narrated to us, saying: Yahya (Ibn Sa'id al-Qattan) narrated to us from Sufyan, from al-A'mash, from Abdullah ibn Murrah, from Abu Kanaf who said: Abdullah (ibn Mas'ud) said:

"Whoever swears by the Quran, upon him is an oath for every verse."

He said: I mentioned this to Ibrahim (al-Nakha'i), and he said:

"Abdullah (ibn Mas'ud) said: 'Whoever swears by the Quran, upon him is an oath for every verse, and whoever disbelieves in a single letter of it has disbelieved in all of it.'"

قال عبد الغني المقدسي في الاقتصاد في الاعتقاد ( ص ١٤١ ): قال الله عز وجل : (وذلك الكتاب لا ريب فيه هدى للمتقين) [سورة البقرة ٢]. وقال: (المص \* كتاب أنزل إليك) (سورة الأعراف: ٢-١). وقال: (الر تلك آيات الكتاب المبين) [سورة يوسف: 1] وقال: (المر) (سورة الرعد: 1) وقال: (كهيعص) (سورة مريم: ١١) (حم \* عسق) [سورة الشورى: ٢-١]. فمن لم يقل إن هذه الأحرف عين كلام الله عز وجل فقد مرق من الدين، وخرج عن جملة المسلمين.

Abdul-Ghani al-Maqdisi states in Al-Iqtisad fi'l-I'tiqad (p.141):

"Allah says:

وذلك الكتاب لا ريب فيه هدى للمتقين

"This is the Book about which there is no doubt, a guidance for the righteous" (Al-Baqarah 2:2).

And He says:

المص \* كتاب أنزل إليك

"Alif-Lam-Meem-Sa. A Book revealed to you" (Al-A'raf 7:1-2).

And He says:

الر تلك آيات الكتاب المبين

"Alif-Lam-Ra. These are the verses of the clear Book" (Yusuf 12:1).

And He says:

المر

"Alif-Lam-Meem-Ra" (Ar-Ra'd 13:1).

And He says:

كهيعص

"Kaf-Ha-Ya-Ain-Sad" (Maryam 19:1).



And He says:

حَمْ \* عَسَقْ

"Ha-Meem. Ain-Seen-Qaf" (Ash-Shura 42:1-2).

Therefore: Whoever does not affirm that these letters are indeed the speech of Allah has apostatized from the religion and exited the fold of Islam."

## The Seventh Nullifier:

### Killing, insulting, or mocking the prophets constitutes disbelief.

Allah says:

ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ [سورة البقرة: ٦١]

"That is because they disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were transgressing." (Surah Al-Baqarah, 2:61)

And He says:

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ [سورة آل عمران: ٢١]

"Indeed, those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people—give them tidings of a painful punishment." (Surah Al-Imran, 3:21)

جاء في «تعظيم قدر الصلاة» (٢/ ٩٣٠): قَالَ إِسْحَاقُ: وَمِمَّا أَجْمَعُوا عَلَى تَغْيِيرِهِ وَحَكَمُوا عَلَيْهِ كَمَا حَكَمُوا عَلَى الْجَاحِدِ فَالْمُؤْمِنِ الَّذِي آمَنَ بِاللَّهِ تَعَالَى وَمِمَّا جَاءَ مِنْ عِنْدِهِ ثُمَّ قَتَلَ نَبِيًّا أَوْ أَغَانَ عَلَى قَتْلِهِ وَإِنْ كَانَ مُقَرًّا، وَيَقُولُ: قَتَلْتُ الْأَنْبِيَاءَ مُحَرَّمٌ فَهُوَ كَافِرٌ، وَكَذَٰلِكَ مَنْ شَتَمَ نَبِيًّا أَوْ رَدَّ عَلَيْهِ قَوْلَهُ مِنْ غَيْرِ تَقْيَّةٍ وَلَا خَوْفٍ.

The following is narrated in Ta'dheem Qadr As-Salah (2/930):

"Ishaq ibn Rahwayh said: The scholars unanimously agree on the disbelief of one who kills a prophet—even if he claims belief in Allah and His revelations. If someone acknowledges prophethood but then kills or assists in killing a prophet, he becomes a disbeliever. The same applies to one who insults a prophet or rejects his message without legitimate fear or taqiyyah."

وجاء في أصول السنة لابن أبي زمنين (ص ٣٠٩): «عَنْ ابْنِ الْقَاسِمِ قَالَ: وَمَنْ سَبَّ أَحَدًا مِنَ الْأَنْبِيَاءِ وَالرُّسُلِ مِنَ الْمُسْلِمِينَ قُتِلَ وَلَمْ يُسْتَنْتَبْ، وَهُوَ بِمَنْزِلَةِ الرَّنْدِيقِ الَّذِي لَا يُعْرِفُ لَهُ تَوْبَةً، فَلِذَلِكَ لَا يُسْتَنْتَبُ؛ لِأَنَّهُ يَتَوَبُّ بِلِسَانِهِ وَيُرَاجِعُ ذَٰلِكَ فِي سِرِّيرَتِهِ فَلَا تُعْرِفُ مِنْهُ تَوْبَةً، وَهُوَ بِمَنْزِلَةِ مَنْ سَبَّ رَسُولَ اللَّهِ: لِأَنَّ اللَّهَ لَا يَقُولُ فِي كِتَابِهِ: آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتِبَ»

Ibn Abi Zamanin records in Usul As-Sunnah (p. 309):

"Ibn Al-Qasim said: 'Whoever insults any of the prophets or messengers from among the Muslims must be executed without being asked to repent. His ruling is like that of a heretic (Zindiq) whose repentance cannot be verified—because he may feign repentance with his tongue while concealing malice in his heart. This is equivalent to insulting the Messenger of Allah (peace be upon him), for Allah says in His Book:

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتِبَ

"The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books..." (Surah Al-Baqarah, 2:285)"

## The Eighth Nullifier:

### Rejecting or Opposing What Allah Has Revealed

Allah says:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ [سورة البقرة ٦٣-٦٤]

"And [recall] when We took your covenant and raised over you the mount, [saying], 'Take what We have given you with determination and remember what is in it that you may become righteous.' Then you turned away after that, and if not for the favor of Allah upon you and His mercy, you would have been among the losers." (Surah Al-Baqarah, 2:63-64)

And He says:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ، فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُخْسَ مَا يَشْتَرُونَ [سورة آل عمران: ١٨٧]

"And [recall] when Allah took a covenant from those who were given the Scripture, [saying], 'You must make it clear to the people and not conceal it.' But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased." (Surah Al-Imran, 3:187)

And He says:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ [سورة آل عمران ٢٣]

"Have you not seen those who were given a portion of the Scripture being invited to the Book of Allah to settle their dispute? Then a group of them turns away, and they are averse." (Surah Al-Imran, 3:23)

جاء في «الاستذكار» (٢/ ١٥٠) : «قَالَ إِسْحَاقُ وَقَدْ أَجْمَعَ الْمُسْلِمُونَ أَنَّ مَنْ سَبَّ اللَّهَ أَوْ سَبَّ رَسُولَهُ لَا أَوْ دَفَعَ شَيْئًا مِّمَّا أَنْزَلَ اللَّهُ تَعَالَى أَوْ قَتَلَ نَبِيًّا مِنْ أَنْبِيَاءِ اللَّهِ وَعَدَ تَعَالَى أَنَّهُ كَافِرٌ بِذَلِكَ وَإِنْ كَانَ مَقْرِي كُلِّ مَا أَنْزَلَ اللَّهُ».

The following is narrated in Al-Istidhkar (2/150): "Ishaq ibn Rahwayh said: The Muslims are unanimously agreed that whoever reviles Allah or His Messenger, rejects anything revealed by Allah, or kills a prophet is a disbeliever—even if he affirms everything else revealed by Allah."

وقال ابن بطّة : وكذلك وجوب الإيمان والتصديق بجميع ما جاءت به الرسل من عند الله، وبجميع ما قاله الله عز وجل فهو حق لازم، فلو أن رجلاً آمن بجميع ما جاءت به الرسل إلا شيئاً واحداً، كان برّد ذلك الشيء كافراً عند جميع العلماء.

Ibn Battah says:

"Belief and affirmation in all that the messengers brought from Allah and all that Allah has said is an absolute obligation. If a person believes in everything the messengers brought except for one thing, then by rejecting that one thing, he becomes a disbeliever according to all scholars."

## The Ninth Nullifier:

### Permitting What Allah Has Forbidden or Forbidding What Allah Has Permitted

Allah says:

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ [سورة البقرة: ٦٥]

"And you had already known about those who transgressed among you concerning the Sabbath, and We said to them, 'Be apes, despised.'" (Surah Al-Baqarah, 2:65)

And He says:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ [سورة التوبة: ٣١]

"They have taken their scholars and monks as Lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him." (Surah At-Tawbah, 9:31)

جاء في سنن الترمذي (٢٧٨ / ٥) حَدَّثَنَا الْحُسَيْنُ بْنُ يَزِيدَ الْكُوفِيُّ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ عَطِيْفِ بْنِ أَعْيَنَ، عَنْ مُصَنَّبِ بْنِ سَعْدٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي عُنُقِي صَلِيبٌ مِنْ ذَهَبٍ. فَقَالَ: «يَا عَدِيُّ اطْرُخْ عَنْكَ هَذَا الْوَتْنَ، وَسَمِعْتُهُ يَقْرَأُ فِي سُورَةِ بَرَاءَةِ: اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ، قَالَ: «أَمَا إِنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ، وَلَكِنَّهُمْ كَانُوا إِذَا أَحَلُّوا لَهُمْ شَيْئًا اسْتَحَلُّوهُ، وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ.»

In Sunan At-Tirmidhi (5/278):

Adi ibn Hatim reported: "I came to the Prophet (peace be upon him) while wearing a golden cross around my neck. He said, 'O Adi, remove this idol from yourself!' Then I heard him recite Surah Bara'ah (At-Tawbah): 'They have taken their scholars and monks as Lords besides Allah.' The Prophet explained: 'They did not worship them, but when the scholars made something permissible for them, they considered it permissible, and when they forbade something, they forbade it.'"

قال ابن أبي شيبة في «مصنفه» (١٥٦ / ٧): ثنا ابن فضيل، عن عطاء، عن أبي البختري، في قوله: اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ [سورة التوبة: ٣١] قَالَ: " أَطَاعُوهُمْ فِيمَا أَمَرُوهُمْ بِهِ مِنْ تَحْرِيمِ حَلَالٍ وَتَحْلِيلِ حَرَامٍ فَعَبَدُوهُمْ بِذَلِكَ".

Ibn Abi Shaybah narrated in Al-Musannaf (7/156):

Ibn Fudayl reported from Ata', from Al-Bakhtari regarding the verse "They have taken their scholars and monks as lords besides Allah":

"They obeyed them in matters where they declared the lawful (halal) as forbidden (haram) and the forbidden as lawful—thus worshiping them through this obedience."

Allah says:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ [سورة آل عمران: ٦٤] .

"Say, 'O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as Lords instead of Allah.' But if they turn away, then say, 'Bear witness that we are Muslims [submitting to Him].'"

(Surah Al-Imran 3:64)

And He says:

وَسَلُّهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاصِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾ [سورة الأعراف: ١٦٣]

"And ask them about the town that was by the sea - when they transgressed in [the matter of] the Sabbath - when their fish came to them openly on their Sabbath day, and the day they had no Sabbath they did not come to them. Thus did We give them trial because they were defiantly disobeying."

(Surah Al-A'raf 7:163)

## The Tenth Nullifier: Distorting What Allah Has Revealed

Allah says:

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿١٧٥﴾ [سورة البقرة: ١٧٥].

"Do you [believers] hope that they will believe you, while a group of them used to hear the words of Allah and then distort them knowingly after they had understood them?" (Surah Al-Baqarah, 2:75)

And He says:

فِيمَا نَقُصُّهُمْ مَّبِيتَقَهُمْ لَعْنَاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَلْبِيَّةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ، وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ، وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَأَصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ [سورة المائدة: ١٣]

"So for their breaking of the covenant, We cursed them and made their hearts hard. They distort words from their [proper] places and have forgotten a portion of that of which they were reminded. And you will still observe deceit among them, except a few. But pardon them and overlook [their misdeeds]. Indeed, Allah loves the doers of good." (Surah Al-Ma'idah, 5:13)

And He says:

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسْرِغُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَقْوَامِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُواكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا [سورة المائدة: ٤١]

"O Messenger, let them not grieve you who hasten into disbelief of those who say, 'We believe' with their mouths, but their hearts believe not. And among the Jews are those who listen to falsehood, listening to another people who have not come to you. They distort words beyond their [proper] places, saying, 'If you are given this, take it; but if you are not given it, then beware.'" (Surah Al-Ma'idah, 5:41)

قال الطبري في تفسيره (٤٢٤ / ٨): حَدَّثَنَا أَبُو كُرَيْبٍ، قَالَ: تَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ ابْنِ إِسْحَاقَ، قَالَ: ثَنِي الزُّهْرِيُّ، قَالَ: " سَمِعْتُ رَجُلًا، مِنْ مُرَيَّةَ يُحَدِّثُ سَعِيدَ بْنَ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُمْ فِي قِصَّةِ ذِكْرِهَا: (وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُواكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ، يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ، فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ) [سورة المائدة: ٤١] . قَالَ : " بَعَثُوا وَتَخَلَّفُوا، وَأَمَرُوهُمْ بِمَا أَمَرُوهُمْ بِهِ مِنْ تَحْرِيفِ الْكَلِمِ عَنْ مَوَاضِعِهِ، فَقَالَ: (يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ)، يَقُولُونَ: (إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ) (وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا) أَيْ الرَّجْمُ " .

At-Tabari narrates in his Tafsir (8/424):

Abu Kurayb reported from Yunus ibn Bukayr, from Ibn Ishaq, from Az-Zuhri, who said:

"I heard a man from Muzaynah narrating to Sa'id ibn Al-Musayyib that Abu Hurayrah told them in a story he mentioned: {'Among the Jews are those who listen to falsehood, listening to others who did not come



to you. They distort words from their proper places, saying, "If you are given this ruling, accept it; if not, then beware." Those whom Allah wishes to misguide—you have no power to help them against Allah. They are the ones whose hearts Allah has not willed to purify. For them is disgrace in this world and a great punishment in the Hereafter."} He said: "They sent [messengers] and held back, commanding them to distort words from their proper places. He said: {'They distort words after their proper places,} by saying: {'If you are given this [ruling of] flogging, accept it, but if you are not given it, then beware of stoning.'"} }

حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ، قَالَ : ثنا أَحْمَدُ بْنُ الْمُفَضَّلِ، قَالَ: ثنا أَسْبَاطُ، السُّدِّيُّ : " يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ [سورة المائدة: ٤١] جِبْنَ حَرَّفُوا الرَّجْمَ فَجَعَلُوهُ جَلْدًا، يَقُولُونَ: إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا [سورة المائدة: ٤١]

Muhammad ibn al-Husayn narrated to us, saying: Ahmad ibn al-Mufaddal narrated to us, saying: Asbat al-Suddi narrated to us: "They distort words from their proper places" – when they altered the ruling of stoning and replaced it with flogging, saying: "If you are given this [flogging], accept it, but if you are not given it, then beware." (Referring to Surah al-Ma'idah: 41)

حَدَّثَنِي الْمُتَنَبِّيُّ ، قَالَ : ثنا إِسْحَاقُ، قَالَ : ثنا عَبْدُ اللَّهِ بْنُ الرَّبِيعِ، عَنْ ابْنِ عُيَيْنَةَ، قَالَ: ثنا زَكْرِيَّا، وَمُجَالِدٌ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرٍ : " يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ، يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ ﴿ [سورة المائدة: ٤١] يَهُودُ فَذَكَ يَقُولُونَ لِيَهُودِ الْمَدِينَةِ: ﴿ إِنْ أُوتِيتُمْ هَذَا الْجَلْدَ فَخُذُوهُ ﴾، ﴿وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا﴾ الرَّجْمَ "

Al-Muthanna narrated to me, saying: Ishaq narrated to us, saying: Abdullah ibn al-Zubayr narrated to us, from Ibn 'Uyaynah, who said: Zakariyya and Mualid narrated to us, from al-Sha'bi, from Jabir: "They distort words from their proper places, saying: 'If you are given this, accept it.'" (Surah al-Ma'idah: 41) The Jews of Fadak said to the Jews of Medina: "If you are given this flogging, accept it, but if you are not given it, then beware of stoning."

حَدَّثَنَا هَنَادٌ، قَالَ : ثنا أَبُو مُعَاوِيَةَ، وَعَبِيدَةُ بْنُ حُمَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مَرْة، عَنِ الْبَرَاءِ بْنِ عَازِبٍ : ( يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ، يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا ﴿ [سورة المائدة: ٤١] ائْتُوا مُحَمَّدًا ، فَإِنَّ أَفْتَاكُمْ بِالتَّحْمِيمِ وَالْجَلْدِ فَخُذُوهُ، وَإِنْ أَفْتَاكُمْ بِالرَّجْمِ فَاحْذَرُوا. "

Hannad narrated to us, saying: Abu Mu'awiyah and 'Ubaydah ibn Humaid narrated to us, from al-A'mash, from Abdullah ibn Murrah, from al-Bara' ibn 'Azib: "They distort words from their proper places, saying: 'If you are given this, accept it, but if you are not given it, then beware.'" (Surah al-Ma'idah: 41) They said: "Test Muhammad—if he gives you a ruling of flogging, accept it, but if he rules with stoning, then beware!"

## The Eleventh Nullifier:

**Whoever writes a book with his own hand and claims it is from Allah is a disbeliever.**

Allah says:

قَوْلُ الَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيُشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا قَوْلُ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ (سورة البقرة: ١٩).

"So woe to those who write the Scripture with their own hands, then say, 'This is from Allah,' in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn." (Surah Al-Baqarah, 2:79)

قال الشافعي له في «الرسالة» (ص: ٨): بعث - الله نبيه - والناس صنفان: أحدهما أهل الكتاب بدلوا من أحكامه وكفروا بالله، فافتعلوا كذباً صاغوه بالسنتهم، فخلطوه بحق الله الذي أنزل إليهم، فذكر لنبيه من كفرهم: (وإن منهم لفرقة يلؤون السينتهم بالكتب لتحسبوه من الكتاب وما هو من الكتاب ويقولون هو من عند الله وما هو من عند الله ويقولون على الله الكذب وهم يعلمون) [سورة آل عمران: ٧٨]

Imam Al-Shafi'i states in Al-Risalah (p. 8): "When Allah sent His Prophet (peace be upon him), people were of two categories: The People of the Scripture, who altered Allah's rulings, disbelieved, and fabricated lies—mixing them with Allah's true revelation. Allah exposed their disbelief: 'And indeed, there is among them a party who twist their tongues with the Scripture so you may think it is from the Scripture, but it is not from the Scripture. And they say, "This is from Allah," but it is not from Allah. And they speak lies about Allah while they know.' (Surah Al-Imran, 3:78)"

قال الطبري في «تفسيره» (٨ / ٤٦١): حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: قَالَ ابْنُ زَيْدٍ فِي قَوْلِهِ: وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ [سورة الساعية: 4]. قَالَ: " مَنْ حَكَمَ بِكِتَابِهِ الَّذِي كَتَبَ بِيَدِهِ وَتَرَكَ كِتَابَ اللَّهِ وَزَعَمَ أَنَّ كِتَابَهُ هَذَا مِنْ عِنْدِ اللَّهِ، فَقَدْ كَفَرَ "

Al-Tabari narrates in his Tafsir (8/461): Yunus ibn Abdul-A'la reported from Ibn Wahb, from Ibn Zayd regarding Allah's verse: "And whoever does not judge by what Allah has revealed—then it is those who are the disbelievers." (Surah Al-Ma'idah, 5:44) Ibn Zayd said: "Whoever judges by a book he wrote with his own hand—abandoning Allah's Book while claiming his writing is from Allah—has committed disbelief."

قال وكيع بن حيان في «أخبار القضاة» (١ / ٤٤) أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ إِسْمَاعِيلَ الْعُثْمَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ أَسْلَمَ، فِي تَفْسِيرِ زَيْدِ بْنِ أَسْلَمَ فِي قَوْلِهِ: (وَلْيَحْكُمْ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ) [سورة المائدة: ٤٧]؛ قَالَ: " بهذا حكم لكتابه، فمن ترك الحكم بكتاب الله فقد كفر. "

Waki' ibn Hayyan in Akhbar Al-Qudah (1/44): Ismail ibn Ishaq reported from Abdullah ibn Ismail Al-Uthmani, from Abdul-Rahman ibn Zayd ibn Aslam, in the Tafsir of Zayd ibn Aslam regarding: "And let the People of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient." (Surah Al-Ma'ida 5:47). By this (standard) He judged His Book. Whoever abandons judgment by Allah's Book has disbelieved.

قال الإمام أبو عبيد القاسم بن سلام في «غريب الحديث» (٤ / ٢٨٢): " فَسَأَلْتُ رَجُلًا مِنْ أَهْلِ الْعِلْمِ بِالْكِتَابِ الْأَوَّلِ قَدْ عَرَفَهَا وَقَرَأَهَا عَنْ الْمُتَنَاءِ فَقَالَ: إِنَّ الْأَخْبَارَ وَالرَّهْبَانَ مِنْ بَنِي إِسْرَائِيلَ بَعْدَ مُوسَى وَضَعُوا كِتَابًا فِيهِمَا بَيْنَهُمَا عَلَى مَا أَرَادُوا مِنْ غَيْرِ كِتَابِ اللَّهِ فَسَمَّوْهُ الْمُتَنَاءَ كَأَنَّهُ يَغْنِي أَنَّهُمْ أَحَلُّوا فِيهِ مَا شَاءُوا وَحَرَمُوا فِيهِ مَا شَاءُوا عَلَى خِلَافِ كِتَابِ اللَّهِ

Imam Abu Ubayd al-Qasim ibn Sallam stated in Gharib al-Hadith (4/282): "I asked a scholar well-versed in the earlier scriptures about the 'Mathnāh' (a fabricated scripture). He replied: 'After Moses, the rabbis and monks of the Children of Israel authored a book among themselves according to their desires—contrary to the Book of Allah, Blessed and Exalted—and named it "Al-Mathnāh," as if to imply they made lawful in it what they wished and prohibited what they wished, opposing the Book of Allah, Blessed and Exalted.'"

## The Twelfth Nullifier:

### Whoever Claims That Hellfire Will Cease to Exist or That Its Punishment Will End is a Disbeliever

Allah says:

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ [سورة البقرة: ١٨٠].

"And they say, 'The Fire will not touch us except for a few days.' Say, 'Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?'"

(Surah Al-Baqarah 2:80)

جاء في كتاب صفات رب العالمين «(١/ ٢٤٨): قال أبو عمر الطَّمُنُكِيُّ: «وأجمع المسلمون على أن الجنة والنار مخلوقتان، بعد وعلى أن الله قد أعدهما لأهلهما»، قال: «وكذلك أجمعوا على أنهما لا تبيدان ولا تفنيان»، قال: «وأجمعوا على أن الجنة التي كان فيها آدم إلى أن خرج عنها هي . جنة الخلد التي يدخلها المؤمنون يوم القيامة فمن قال غير ذلك فهو داخل في جملة الزائغين.»

The following is narrated in Sifat Rabb Al-'Alamin (1/248): "Imam Abu 'Umar Al-Talamanki said: The Muslims are unanimously agreed that Paradise and Hellfire are both created and that Allah has prepared them for their inhabitants." "They also agree that neither will ever perish or cease to exist." "They further agree that the Paradise from which Adam was expelled is the same Eternal Paradise that the believers will enter on the Day of Judgment. Whoever says otherwise is among the deviant."

وجاء أيضا في كتاب «صفات رب العالمين» (١/ ٢٣٩) وقال : أنبأنا محمد بن عبد الرزاق، أنبأنا جدي، حدثنا أبو بكر أحمد بن محمد بن يعقوب، حدثنا أبو زرعة، حدثنا محمود بن غيلان :قال سألت يحيى بن يحيى قلت: "ما تقول فيمن يقول: أن الحور العين يموتون؟ قال: هو كافر، ومن زعم أنه يفنى شيء مما في الجنة فهو كافر."

In the same book (1/239): A chain of narration reports that Yahya ibn Yahya was asked: "What do you say about someone who claims that the Hoor Al-'Ayn (companions of Paradise) will die?" He replied: "He is a disbeliever. And whoever claims that anything in Paradise will perish is a disbeliever."

قال: وأخبرنا عبد العزيز بن أحمد التاجر، أنبأنا أبو الشيخ، حدثنا عبد الله بن جعفر، حدثنا أحمد بن عصام، حدثنا أبو بكر عبد الله بن أبي داود قال: وحدثني أبي، حدثنا إسحاق بن راهويه قال: قال لي ابن المبارك: "لقيني النضر بن محمد، فقال: يا أبا عبد الرحمن ما تقول فيمن يقول إن حور العين يموتون؟ فقلت: هؤلاء جهمية فقال: يا أبا عبد الرحمن من زعم أن حور العين يموتون بموت العباد أو يفنون بفساد العباد أو شيء من الآخرة ينقطع قبل النشور أو بعد النشور من الجنة أو النار فهو كافر بالله العظيم يقول الله: (عَطَاءٌ غَيْرَ مَجْدُونَ) غير مقطوع [سورة هود: ١٠٨]. وقال: (خَالِدِينَ فِيهَا أَبَدًا) [سورة الأحزاب: ٦٥]. فأبدا ليس له انقطاع."

Abdul-Aziz ibn Ahmad At-Tajir reported to us, saying: Abu Ash-Sheikh informed us, saying: Abdullah ibn Ja'far narrated to us, saying: Ahmad ibn 'Issam narrated to us, saying: Abu Bakr Abdullah ibn Abi Dawud said: "My father narrated to me, saying: Ishaq ibn Rahwayh narrated to us, saying: Ibn Al-Mubarak told me: 'An-Nadr ibn Muhammad met me and said: "O Abu Abdur-Rahman (Ibn Al-Mubarak), what do you

say about someone who claims that the Hoor Al-'Ayn (heavenly companions) will die?" So I (Ibn Al-Mubarak) replied: "These are Jahmiyyah (deviants)!" Then he (An-Nadr ibn Muhammad) said: "O Abu Abdur-Rahman, whoever claims that the Hoor Al-'Ayn will die when the servants die, or that they will perish when the servants perish, or that anything in the Hereafter—whether Paradise or Hell—will cease to exist before or after the Resurrection, then he is a disbeliever in Allah the Almighty!"

Allah says:

عَطَاءٌ غَيْرَ مَجْذُونٍ

"A reward never interrupted." (Surah Hud 11:108)

Never-ending.

And He says:

خَالِدِينَ فِيهَا أَبَدًا

"Abiding therein forever." (Surah Al-Ahzab 33:17)

"Forever (abadan) means without end!"

قال : أنبأنا عبد الصمد بن محمد العاصمي ، أنبأنا إبراهيم بن أحمد المستملي قال سمعت أبا عمرو محمد بن حامد يقول: سمعت أبا سليمان محمد بن فضل يقول: قال أبو معاذ خالد بن سليمان : " من قال إن الجنة والنار تفتنيان قبل دخول أهلها فيها أو بعد دخول أهلها فهو كافر .

Abdus-Samad ibn Muhammad Al-'Asimi reported from Ibrahim ibn Ahmad Al-Mustamli, who said: "I heard Abu 'Amr Muhammad ibn Hamid say: I heard Abu Sulayman Muhammad ibn Fadl say: Abu Mu'adh Khalid ibn Sulayman said: 'Whoever claims that Paradise and Hell will perish before their inhabitants enter them or after they enter them is a disbeliever.'"

وقال: أخبرنا عبد العزيز بن أحمد التاجر، أنبأنا أبو الشيخ قال: حدثني عبد الله بن جعفر، حدثنا أحمد بن عصام، حدثنا أبو بكر عبد الله بن أبي داود السجستاني قال: وحدثني أبي قال: سمعت إسحاق بن راهويه يقول: "من قال إن حور العين يموتون أو شيئاً من نعيم الجنة أو شيئاً من عذاب جهنم يفنى فهو كافر يستتاب فإن تاب وإلا ضربت عنقه."

Abdul-Aziz ibn Ahmad At-Tajir reported from Abu Ash-Sheikh, who said: "Abdullah ibn Ja'far narrated to us, saying: Ahmad ibn 'Issam narrated to us, saying: Abu Bakr Abdullah ibn Abi Dawud As-Sijistani said: 'My father narrated to me, saying: I heard Ishaq ibn Rahwayh say: "Whoever says that the Hoor Al-'Ayn will die, or that any of the delights of Paradise or any of the punishments of Hell will perish, is a disbeliever. He must be asked to repent—if he repents, well and good; otherwise, his head must be struck off (executed as an apostate).'"

## The Thirteenth Nullifier:

### Whoever Insults or Mocks Any of the Angels is a Disbeliever

Allah says:

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ [سورة البقرة ٩٧-٩٨]

"Say, 'Whoever is an enemy to Gabriel - it is [none but] he who has brought it [the Quran] down upon your heart by permission of Allah, confirming what was before it and as guidance and good tidings for the believers. Whoever is an enemy to Allah, His angels, His messengers, Gabriel, and Michael - then indeed, Allah is an enemy to the disbelievers.'"

(Surah Al-Baqarah 2:97-98)

And He says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾ [سورة النساء : ١٣٦]

"O you who believe, believe in Allah, His Messenger, the Book He has revealed to His Messenger, and the Books He revealed before. Whoever disbelieves in Allah, His angels, His Books, His messengers, and the Last Day has certainly gone far astray."

(Surah An-Nisa 4:136)

جاء في النوادر والزيادات (١٤ / ٥٢٩) ومن العتبية: سئل سحنون: عن تقاضي غريمه فأغصبه فقال له: صل على النبي ، فقال له الطالب : لا صلى الله على من صلى عليه، هل هو كمن شتم النبي ﷺ أو شتم الملائكة الذين يصلون عليه؟ فقال: لا إذا كان على ما وصفت من وجه الغضب والضيق لأنه لم يكن مضمراً على الشتم وإنما تكلم على الغضب.

From An-Nawadir wa Az-Ziyadat (14/529): Imam Sahnun was asked about a man who, while angrily demanding repayment from a debtor, told him: "Send blessings on the Prophet (peace be upon him)." The debtor replied: "May Allah not send blessings on whoever sends blessings on him!" Is this like insulting the Prophet or the angels who send blessings upon him? Sahnun's verdict: "No, if it was said in anger and distress without intent to insult—unless he actually intended to curse."

وجاء أيضاً في «النوادر والزيادات» (١٤ / ٥٣٠) : وكل من شتم نبيا من الأنبياء قتل، وإن تاب لم يقبل منه إلا أن يكون ذمياً. قال: وكذلك إن شتم غيره من الأنبياء أو ملكاً من الملائكة.

From An-Nawadir wa Az-Ziyadat (14/530): "Whoever insults any prophet must be executed, and his repentance is not accepted unless he is a dhimmi (non-Muslim under Islamic rule). The same applies to insulting: Other prophets (like Moses or Jesus) or any angel (like Gabriel or Michael)."

## The Fourteenth Nullifier:

### Learning, Teaching, or Practicing Sorcery

Allah says:

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمٍ وَمَا كَفَرَ سُلَيْمٌ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ، وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرُّوا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿[سورة البقرة ١٠٢]

"And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."<sup>1</sup> And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allāh. And they [i.e., people] learn what harms them and does not benefit them. But they [i.e., the Children of Israel] certainly knew that whoever purchased it [i.e., magic] would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew." (Surah Al-Baqarah 2:102).

جاء في «الإبانة الكبرى» لابن بطّة (٣/ ٢٦٨) : «قَالَ تَعَالَى (وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمٍ وَمَا كَفَرَ سُلَيْمٌ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ، وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ) أَمَا تَرَى كَيْفَ أَعْلَمْنَا أَنَّ السِّحْرَ كُفْرٌ، وَأَنَّهُ أُنْزِلَ عَلَى هَارُوتَ وَمَارُوتَ وَجَعَلَهُمَا فِتْنَةً لِيَكْفُرَ مَنْ كَتَبَهُمَا كَافِرًا بَفِتْنَتِهِمَا، وَأَنَّ السِّحْرَ الَّذِي يُعَلِّمَانِهِ النَّاسُ كُفْرٌ، وَأَنَّهُ لَا يَضُرُّ أَحَدًا إِلَّا مَنْ قَدْ أَذِنَ اللَّهُ أَنْ يَضُرَّهُ السِّحْرُ وَذَلِكَ عَذْلٌ مِنْهُ سُبْحَانَهُ.»

It has come in "Al-Ibānah al-Kubrā" by Ibn Battah (3/268): Allah says: "And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But the two angels do not teach anyone unless they say, 'We are a trial, so do not disbelieve [by practicing magic].' And yet they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allāh. And they learn what harms them and does not benefit them....", [Ibn Battah states:] "Do you not see how He informed us that sorcery is disbelief? He revealed it to Hārūt and Mārūt as a trial, so that those whom He has decreed to disbelieve would fall into disbelief through their trial? The magic they teach people is disbelief, and it harms none except by Allah's permission—that is His justice, Glorious is He."

وقال الطبري في تفسيره (٢/ ٣١٩): حَدَّثَنِي سَلْمُ بْنُ جُنَادَةَ السُّوَائِي، قَالَ: ثنا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْمُنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: "انْطَلَقَتِ الشَّيَاطِينُ فِي الْأَيَّامِ الَّتِي ابْتُلِيَ فِيهَا سُلَيْمَانُ، فَكَتَبَتْ فِيهَا كُتُبًا فِيهَا سِحْرٌ وَكُفْرٌ، ثُمَّ دَفَنُوهَا تَحْتَ كُرْسِيِّ سُلَيْمَانَ، ثُمَّ أَخْرَجُوهَا فَفَرَّعُوهَا عَلَى النَّاسِ". وَقَالَ آخَرُونَ مَعْنَى قَوْلِهِ: (مَا تَتْلُوا) "مَا تَتَّبَعُوهُ وَتَرْوِيهِ وَتَعْمَلُ بِهِ".

At-Tabari records in his Tafsir (2/319): "Salm ibn Junadah as-Suwa'i narrated to us, saying: Abu Mu'awiyah narrated to us from al-A'mash, from al-Minhal, from Sa'id ibn Jubayr, from Ibn Abbas, who said: 'When Solomon was being tested (by losing his kingdom temporarily), the devils went out during

those days and wrote books containing magic and disbelief. They buried them beneath Solomon's throne, then later dug them up and recited them to the people.'" Other scholars explained the meaning of 'what the devils recited' (مَا تَتْلُوا) as 'what they followed, narrated, and acted upon.'



## The Fifteenth Nullifier:

### Inviting Muslims to Disbelief and Eagerly Pursuing That

Allah says:

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾ [سورة البقرة: ١٠٩]

"And many of the People of the Scripture wish they could turn you back to disbelief after your belief, out of envy from themselves, after the truth has become clear to them. So pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent." (Surah Al-Baqarah 2:109)

جاء في «أسباب النزول» (ص ٣٥): قَالَ ابْنُ عَبَّاسٍ : نَزَلَتْ فِي نَفَرٍ مِّنَ الْيَهُودِ قَالُوا لِلْمُسْلِمِينَ بَعْدَ وَقْعَةِ بَدْرٍ أَلَمْ تَرَوْا إِلَى مَا أَصَابَكُمْ وَلَوْ كُنْتُمْ عَلَى الْحَقِّ مَا هَرَمْتُمْ، فَارْجِعُوا إِلَى دِينِنَا فَهُوَ خَيْرٌ لَّكُمْ.»

In "Asbab al-Nuzul" (p. 35): Ibn Abbas said: "This verse was revealed regarding a group of Jews who, after the Battle of Badr, said to the Muslims: 'Do you not see what has befallen you? Had you been upon the truth, you would not have been defeated. So return to our religion, for it is better for you.'"

قال المروزي في «أخبار الشيوخ وأخلاقهم» (ص ١٦٤): سَمِعْتُ عَبْدَ الْوَهَّابِ يَقُولُ: سَمِعْتُ أَحْمَدَ بْنَ الْخَلِيلِ يَقُولُ : قَالَ أَبُو عَلِيٍّ : كُنْتُ جَالِسًا مَعَ ابْنِ الْمُبَارَكِ يَوْمًا إِذْ دَخَلَ حَمْرَةُ الْبَرَاءِ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، حَدَّثَ حَدَّثَ عَظِيمٌ، قَالَ: وَمَا هُوَ؟ قَالَ: بِنْتُ أَبِي رُوْحٍ ارْتَدَّتْ عَنِ الْإِسْلَامِ لِتَبَيَّنَ مِنْ زَوْجِهَا ، فَغَضِبَ ابْنُ الْمُبَارَكِ غَضَبًا مَا غَضِبَ مِثْلَهُ قَطُّ، ثُمَّ قَالَ: لَا جَرَمَ، قَدْ أَحْبَطَ اللَّهُ كُلَّ حَسَنَةٍ عَمِلَتْهَا إِلَى الْيَوْمِ وَبَقِيَ الْوَرُزُّ، ثُمَّ قَالَ : أَوْ قِيلَ : هَذَا كِتَابُ الْحَيْلِ ، فَقَالَ : لَقَدْ أَحْبَبْتُ أَنْ أَرَى هَذَا الْكِتَابَ، فَلَا يُفْضَى لِي أَنْ أَرَاهُ فَأَعْلَمَ مَا فِيهِ، ثُمَّ قَالَ: أَشْهَدُ عَلَى مَنْ وَضَعَ هَذِهِ الْمَسْأَلَةَ فِي هَذَا الْكِتَابِ لِحَبِيلَةِ النِّسَاءِ لِتَبَيَّنَ مِنْ زَوْجِهَا إِذَا أَرَادَتْ أَنْهُ كَافِرٌ بِاللَّهِ : ثُمَّ قَالَ : وَذَلِكَ لَوْ أَنِّي أَمَرْتُ رَجُلًا أَنْ يَكْفُرَ فَكَفَرَ بِقَوْلِي، كُنْتُ أَنَا الْكَافِرُ»

Al-Marwadhi reports in "Akhbar al-Shuyukh wa Akhlaqihim" (p. 164): I heard Abd al-Wahhab say: I heard Ahmad ibn al-Khalil say: Abu Ali said: "I was sitting with Ibn al-Mubarak one day when Hamzah al-Bazzaz entered and said: 'O Abu Abd al-Rahman, something terrible has happened!' He asked: 'What is it?' Hamzah replied: 'The daughter of Abu Rawh has apostatized from Islam in order to separate from her husband.' Ibn al-Mubarak became angrier than I had ever seen him before and said: 'No doubt, Allah has nullified every good deed she has done until today, and the burden (of her sins) remains.' Then he said—or it was said to him: 'This is the Book of Tricks.' He responded: 'I would rather live without ever seeing this book, so that I am not compelled to see it and know what is in it.' Then he declared: 'I testify that whoever included this issue in this book—regarding the trickery of women to separate from their husbands if they wish—is a disbeliever in Allah.' Then he added: 'And that is because if I were to command a man to disbelieve, and he disbelieved because of my command, then I would be the disbeliever.'"

## The Sixteenth Nullifier:

### Whoever Believes That Allah Has a Child is a Disbeliever

(Whether by Birth, as Christians Claim, or by Choice, as Jews Claim About Ezra)

Allah says:

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَّهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانُتُونَ ﴿١١٦﴾ [سورة البقرة : ١١٦].

"And they say, 'Allah has taken a son.' Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him." (Surah Al-Baqarah 2:116)

Allah says:

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ  
[سورة مريم : ٣٥]

"It is not [befitting] for Allah to take a son; exalted is He! When He decrees a matter, He only says to it, 'Be,' and it is." (Surah Maryam 19:35)

Allah says:

وَقَالَتِ الْيَهُودُ عِزَّىٰرُ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَا يُؤْفَكُونَ  
[سورة التوبة : ٣٠]

"The Jews say, 'Ezra is the son of Allah,' and the Christians say, 'The Messiah is the son of Allah.' That is their statement from their mouths; they imitate the saying of those who disbelieved before [them]. May Allah destroy them; how are they deluded?" (Surah At-Tawbah 9:30)

Allah says:

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَلَيْسَ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾ [سورة الأنعام: ١٠١]

"Originator of the heavens and the earth. How could He have a son when He does not have a companion and He created all things? And He is, of all things, Knowing." (Surah Al-An'am 6:101)

Allah says:

قُلْ هُوَ اللَّهُ أَحَدٌ \* اللَّهُ الصَّمَدُ \* لَمْ يَلِدْ وَلَمْ يُولَدْ \* وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ  
[سورة الإخلاص: ١-٤]

"Say, 'He is Allah, the One. Allah, the Eternal Refuge. He neither begets nor is born. Nor is there to Him any equivalent.'" (Surah Al-Ikhlās 112:1-4)

وجاء في فضائل الصحابة لأحمد بن حنبل ( ٢ / ٧٧٦): حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي أَبِي، نَا حَسَنُ هُوَ ابْنُ مُوسَى، نَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، قَالَ: جَاءَ رَاهِبَانِ نَجْرَانَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُمَا رَسُولُ اللَّهِ ﷺ: «أَسْلَمَا تَسْلَمَا»، فَقَالَا: قَدْ أَسْلَمْنَا قَبْلَكَ، فَقَالَ النَّبِيُّ ﷺ: " كَذَبْتُمَا مَنَعَكُمَا مِنَ الْإِسْلَامِ ثَلَاثٌ، سَجُودُكُمَا لِلصَّلِيبِ، وَقَوْلُكُمَا (اتَّخَذَ اللَّهُ وَلَدًا) [سورة البقرة: ١١٦]، وَشَرْبُكُمَا الْخَمْرِ.

In Fada'il al-Sahabah by Ahmad ibn Hanbal (2/776): Abdullah narrated to us from his father, from Hasan ibn Musa, from Hammad ibn Salamah, from Yunus, from Al-Hasan, who said: "The two priests of Najran came to the Prophet (peace be upon him), and the Messenger of Allah said to them: 'Submit (to Islam), and you will be safe.' The two priests replied: 'But we had already submitted (to God) before you!' The Prophet (peace be upon him) declared: 'You have lied! What prevents you from Islam is your invocation of Allah as having a son, your worship of the cross, and your consumption of pork.' They retorted: 'Then who is His father, O Muhammad?' The Messenger of Allah (peace be upon him) remained silent and did not answer them."

## The Seventeenth Nullifier: Loyalty to the Religion of Disbelief

Allah says:

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ آتِّبَعْتُ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ [سورة البقرة: ١٢٠]

"Never will the Jews nor the Christians be pleased with you until you follow their religion. Say, 'Indeed, the guidance of Allah is the [only] guidance.' If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper."

(Surah Al-Baqarah 2:120)

Allah says:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُوا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ﴿[سورة آل عمران: ٢٨]

"Let not the believers take the disbelievers as allies rather than the believers. Whoever does that has no connection with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination."

(Surah Al-Imran 3:28)

جاء في تفسير عبد الرزاق (١/ ٣٨٦) : عَبْدُ الرَّزَّاقِ قَالَ : نَا مَعْمَرٌ، عَنْ قَتَادَةَ، فِي قَوْلِهِ تَعَالَى: (لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ) [سورة آل عمران: ٢٨] قَالَ: لَا يَجِلُّ لِلْمُؤْمِنِ أَنْ يَتَّخِذَ كَافِرًا وَلِيًّا فِي دِينِهِ، وَقَوْلُهُ تَعَالَى: ﴿إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُوا﴾ [سورة آل عمران: ٢٨] إِلَّا أَنْ يَكُونَ بَيْنَكَ وَبَيْنَهُ قَرَابَةٌ، فَتَصِلَهُ لِذَلِكَ. »

It is reported in the Tafsir of 'Abd al-Razzaq (1/386): 'Abd al-Razzaq said: Ma'mar narrated to us from Qatadah regarding the saying of Allah the Exalted: "Let not the believers take the disbelievers as allies..." (Aal Imran: 28), He said: "It is not permissible for a believer to take a disbeliever as an ally in his religion." And His saying: "Except when taking precaution against them in prudence..." (Aal Imran: 28) means: "Unless there is kinship between you and him, and you uphold ties of kinship for that reason."

وجاء في تفسير الطبري (٥ / ٣١٦ - ٣١٧) : حَدَّثَنِي الْمُثَنَّى، قَالَ: ثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ، قَالَ: ثَنَا معاوية بن صالح، عن علي ، عن ابن عباس قوله (لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ) . قَالَ : نَهَى اللَّهُ سُبْحَانَهُ الْمُؤْمِنِينَ أَنْ يَلَاطِفُوا الْكَافِرَ، أَوْ يَتَّخِذُوهُمْ وَلِجَّةً مِنْ دُونِ الْمُؤْمِنِينَ، إِلَّا أَنْ يَكُونَ الْكَافَرُ عَلَيْهِمْ ظَاهِرِينَ، فَيُظْهِرُوا لَهُمُ اللَّطْفَ، وَيُخَالِفُوهُمْ فِي الدِّينِ، وَذَلِكَ قَوْلُهُ: ﴿إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُوا﴾.

And it is stated in Tafsir al-Tabari (5/316–317): Al-Muthanna narrated to me, he said: 'Abdullah ibn Salih narrated to us, he said: Mu'awiyah ibn Salih narrated from 'Ali from Ibn 'Abbas regarding the saying: "Let not the believers take the disbelievers as allies instead of the believers..." He said: "Allah, the Exalted,

forbade the believers from showing kindness to the disbelievers or taking them as intimate friends instead of the believers, unless the disbelievers have the upper hand over them. In that case, they may show them kindness outwardly, while differing with them in religion." And this is the meaning of His saying: "Except when taking precaution against them in prudence."

حدثنا محمد بن سنان قال : ثنا أبو بكر الحنفي، قال: ثنا عباد بن منصور. عن الحسن في قوله : لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ). يقول: لَا يَتَّخِذُ الْمُؤْمِنُ كَافِرًا وَلِيًّا مِنْ دُونِ الْمُؤْمِنِينَ.

Muhammad ibn Sinan narrated to us, he said: Abu Bakr al-Hanafi narrated to us, he said: ‘Abbad ibn Mansur narrated to us from al-Hasan regarding the saying of Allah: "Let not the believers take the disbelievers as allies instead of the believers," he said: "A believer should not take a disbeliever as an ally instead of the believers."

حدثني محمد بن سنان، قال: ثنا أبو بكر الحنفي، قال ثنا عباد بن منصور، عن الحسن في قوله: (إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُ). قال: «صاحبهم في الدنيا معروفًا، الرَّجَمَ وَغَيْرَهُ، فَأَمَّا فِي الدِّينِ فَلَا.»

Muhammad ibn Sinan narrated to me, he said: Abu Bakr al-Hanafi narrated to us, he said: ‘Abbad ibn Mansur narrated to us from al-Hasan regarding the saying of Allah: "Except when taking precaution against them in prudence," he said: "Treat them kindly in worldly matters — whether they are relatives or otherwise — but as for the religion, then no."

And Allah said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

[سورة المائدة : ٥١]

"O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you — then indeed, he is [one] of them. Indeed, Allah does not guide the wrongdoing people."

(Surat Al-Ma'idah: 51)

## The Eighteenth Nullifier: Praising the Religion of the Polytheists

Allah says:

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ [سورة البقرة: ١٣٥].

"And they say, 'Be Jews or Christians [so] you will be guided.' Say, 'Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists.'"

(Surat Al-Baqarah: 135)

And He said:

قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ [سورة غافر : ٢٩]

"Pharaoh said, 'I do not show you except what I see, and I do not guide you except to the way of right conduct.'"

(Surat Ghāfir: 29)

جاء في تفسير مقاتل بن سليمان (٣/ ٧١٢): «لما سمع فرعون قول المؤمن (قال) عدو الله (فِرْعَوْنُ) عند ذلك لقومه : (مَا أُرِيكُمْ) من الهدى (إِلَّا مَا أَرَى) لنفسه، (وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ) يقول : وما أدعوكم إلا إلى طريق الهدى، بل يدلهم على سبيل الغي.»

It is reported in Tafsir Muqatil ibn Sulayman (3/712): "When Pharaoh heard the words of the believer, the enemy of Allah — Pharaoh — said to his people: 'I only show you what I see of guidance for myself, and I do not guide you except to the way of right conduct.' This means: 'I only call you to the path of guidance.' But in reality, he was leading them to the path of misguidance."

## The Nineteenth Nullifier:

### Whoever Opposes or Rejects the Consensus of the People of the Qiblah Is a Disbeliever

Allah says:

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ، فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ [سورة البقرة ١٣٧]

"So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, then they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing."

(Surat Al-Baqarah: 137)

And He said:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا [سورة النساء: ١١٥]

"And whoever opposes the Messenger after guidance has become clear to him and follows a path other than that of the believers – We will give him what he has taken and drive him into Hell, and evil it is as a destination."

(Surat An-Nisā': 115)

قال ابن بطه في الإبانة الكبرى (١/ ٣٧٧): وَحَدَّثَنَا أَبُو الْقَاسِمِ حَفْصُ بْنُ عَمَرَ، قَالَ: حَدَّثَنَا أَبُو حَاتِمٍ مُحَمَّدُ بْنُ إِدْرِيسَ الرَّازِيُّ، قَالَ: حَدَّثَنَا الْمُسَيَّبُ بْنُ وَاصِحٍ السَّلْمِيُّ الْجَمْعِيُّ، قَالَ: أَتَيْتُ يُوسُفَ بْنَ أَسْبَاطٍ، فَسَلَّمْتُ عَلَيْهِ، وَانْتَسَبْتُ إِلَيْهِ، وَقُلْتُ لَهُ: يَا أَبَا مُحَمَّدٍ إِنَّكَ بِقِيَّةِ أَصْلَابِ الْعِلْمِ الْمَاضِينَ، وَإِنَّكَ إِمَامٌ سُنَّةٍ، وَأَنْتَ عَلَى مَنْ لَقِينَا حُجَّةً، وَلَمْ أَتِكَ لَسَمَاعِ الْأَحَادِيثِ، وَلَكِنْ لِأَسْأَلَكَ عَنْ تَفْسِيرِهَا، وَقَدْ جَاءَ هَذَا الْحَدِيثُ عَنِ النَّبِيِّ ﷺ، أَنَّ بَنِي إِسْرَائِيلَ افْتَرَقُوا عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَأَنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً فَأَخْبِرْنِي مَنْ هَذِهِ الْفِرَقُ حَتَّى أَتَوْفَاهَا، فَقَالَ لِي: أَصْلُهَا أَرْبَعَةُ الْقَدَرِيَّةِ، وَالْمَرْجَنَةُ، وَالشَّيْعَةُ، وَهُمْ الرُّوَافِضُ، وَالْخَوَارِجُ، فَثَمَانِي عَشْرَةَ فِرْقَةً فِي الْقَدَرِيَّةِ، وَثَمَانِي عَشْرَةَ فِي الْمَرْجَنَةِ، وَثَمَانِي عَشْرَةَ فِي الْخَوَارِجِ، وَثَمَانِي عَشْرَةَ فِي الشَّيْعَةِ. ثُمَّ قَالَ: أَلَا أُحَدِّثُكَ بِحَدِيثٍ لَعَلَّ اللَّهَ أَنْ يَنْفَعَكَ بِهِ، قُلْتُ: بَلَى يَرْحَمُكَ اللَّهُ قَالَ: أَسَلَّمَ رَجُلٌ عَلَى عَهْدِ عَمْرُو بْنِ مُرَّةٍ، فَدَخَلَ مَسْجِدَ الْكُوفَةِ، فَجَعَلْتُ أَجْلِسُ إِلَى قَوْمِ أَصْحَابِ أَهْوَاءٍ فَكُلُّ يَدْعُو إِلَى هَوَاهُ، وَقَدْ اخْتَلَفُوا عَلَيَّ فَمَا أَذْرِي بِأَيِّهَا أَتَمَسَّكَ، فَقَالَ لَهُ عَمْرُو بْنُ مُرَّةٍ: «اخْتَلَفُوا عَلَيْكَ فِي اللَّهِ عَزَّ وَجَلَّ أَنَّهُ رَبُّهُمْ؟» قَالَ: لَا، قَالَ: «اخْتَلَفُوا عَلَيْكَ فِي مُحَمَّدٍ ﷺ أَنَّهُ نَبِيُّهُمْ؟» قَالَ: لَا، قَالَ: «فَاخْتَلَفُوا عَلَيْكَ فِي الْكُفَّةِ أَنَّهَُا قَبْلَتُهُمْ؟» قَالَ: لَا، قَالَ: «فَاخْتَلَفُوا عَلَيْكَ فِي شَهْرِ رَمَضَانَ أَنَّهُ صَوْمُهُمْ؟» قَالَ: لَا، قَالَ: «فَاخْتَلَفُوا عَلَيْكَ فِي الصَّلَوَاتِ الْخَمْسِ وَالزَّكَاةِ وَالْعُسَلِ مِنَ الْجَنَابَةِ؟» قَالَ: لَا، قَالَ: «فَانْظُرْ هَذَا الَّذِي اجْتَمَعُوا عَلَيْهِ، فَهُوَ دِينُكَ وَدِينُهُمْ، فَتَمَسَّكَ بِهِ وَانْظُرْ تِلْكَ الْفِرَقَ الَّتِي اخْتَلَفُوا عَلَيْكَ فِيهَا فَانْزُكْهُمْ، فَلْيَسِّتْ مِنْ دِينِهِمْ فِي شَيْءٍ».

Ibn Battah said in Al-Ibānah al-Kubrā (1/377): Abu al-Qāsim Hafs ibn 'Umar narrated to us, he said: Abu Hātim Muhammad ibn Idrīs al-Rāzī narrated to us, he said: al-Musayyab ibn Wādih al-Sulami al-Himṣī narrated to us, he said: I came to Yusuf ibn Asbāt, greeted him, introduced myself, and said: "O Abu Muhammad, you are one of the remnants of the predecessors of knowledge, you are an Imam of the Sunnah, a proof upon those who meet you. I have not come to hear hadiths, but to ask you about their interpretation. A hadith has come from the Prophet ﷺ that the Children of Israel divided into seventy-one sects, and that my Ummah will divide into seventy-two sects. Inform me who these sects are so that

I may avoid them.” He said to me: “The root groups are four: the Qadariyyah, the Murji’ah, the Shī’ah (who are the Rāfiḍah), and the Khawārij. There are eighteen sects under the Qadariyyah, eighteen under the Murji’ah, eighteen under the Khawārij, and eighteen under the Shī’ah.” Then he said: “Shall I not tell you a story that perhaps Allah will benefit you with?” I said: “Yes, may Allah have mercy on you.” He said: “A man accepted Islam during the time of ‘Amr ibn Murrah. He entered the mosque of Kufa and began sitting with various groups who were people of desires (sects). Each one was calling to his own passion, and they confused me — I did not know which of them I should follow. So ‘Amr ibn Murrah said to him:

‘Did they differ with you about Allah — that He is their Lord?’

He said: ‘No.’

He said: ‘Did they differ with you about Muhammad — that he is their Prophet?’

He said: ‘No.’

He said: ‘Did they differ with you about the Ka’bah — that it is their qiblah?’

He said: ‘No.’

He said: ‘Did they differ with you about the month of Ramadan — that it is their month of fasting?’

He said: ‘No.’

He said: ‘Did they differ with you about the five daily prayers, zakah, and the ritual ghusl (washing) from janābah (impurity)?’

He said: ‘No.’

He said:

‘Then look to that which they have all agreed upon — for that is your religion and theirs, so hold fast to it. And as for those sects that have differed with you in these other matters, then leave them — for they are not upon anything from that religion.’”



## The Twentieth Nullifier: Denying What Allah Has Revealed

Allah says:

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ أَنْتُمْ أَغْلَمُ أَمْ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿سورة البقرة: ١٤٠﴾

"Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, 'Are you more knowing or is Allah?' And who is more unjust than one who conceals a testimony he has from Allah? And Allah is not unaware of what you do."

(Surat Al-Baqarah: 140)

وقال النسائي في السنن الكبرى (٤١٤ / ٦) أَخْبَرَنَا مُحَمَّدُ بْنُ عَقِيلٍ النَّيْسَابُورِيُّ، قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنِي يَزِيدُ النَّحْوِيُّ، قَالَ: حَدَّثَنِي عِكْرَمَةُ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: "مَنْ كَفَرَ بِالرَّجْمِ فَقَدْ كَفَرَ بِالْقُرْآنِ مِنْ حَيْثُ لَا يَحْتَسِبُ قَوْلُ: ﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ﴾ [سورة المائدة: ١٥] فَكَانَ الرَّجْمُ مِمَّا أَخْفَوْا".

Al-Nasā'ī said in Al-Sunan al-Kubrā (6/414): Muhammad ibn 'Aqīl al-Naysābūrī narrated to us, he said: 'Ali ibn al-Ḥusayn narrated to us, he said: My father narrated to me, he said: Yazīd al-Nahwī narrated to me, he said: 'Ikrimah narrated from Ibn 'Abbās, who said: "Whoever disbelieves in the ruling of stoning (rajm) has disbelieved in the Qur'an from a direction he does not realize." He then recited the verse: "O People of the Book, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture..." (Surat Al-Mā'idah: 15) And said: "Stoning was among that which they used to conceal."

وقد روى أبو الحسين الملقب في التنبيه و«الرد على أهل الأهواء والبدع» (ص ١٨٥) وابن عساكر في «تاريخ دمشق» (١٢ / ٤٤٣) : عن حسان بن فروخ، قال: "سألني عمر بن عبد العزيز : عما تقول الأزارقة، فأخبرته فقال ما يقولون في الرجم ؟ فقلت: يكفرون به، فقال: الله أكبر، كفروا بالله ورسوله ! وحدث أن رسول الله لما رجم ماعز بن مالك فلما أصابته الحجارة صرخ، فقال بعض القوم أبعده الله، فزجره وقال: إنها كفارة له".

Abu al-Ḥusayn al-Maltī narrated in Al-Tanbīh wal-Radd 'alā Ahl al-Ahwā' wal-Bida' (p. 185), And Ibn 'Asākir narrated in Tārīkh Dimashq (12/443) from Ḥassān ibn Furūkh, who said: "'Umar ibn 'Abd al-'Azīz asked me about what the Azāriqah (a sect of the Khawārij) say, so I informed him. He then asked: 'What do they say regarding stoning (rajm)?' I said: 'They disbelieve in it.' So he said: 'Allāhu Akbar! They have disbelieved in Allah and His Messenger!' And he narrated that when the Messenger of Allah ﷺ stoned Mā'iz ibn Mālik, and the stones struck him, he cried out. Some of the people said, 'May Allah cast him far away!' But the Prophet ﷺ rebuked them and said: 'It is a purification for him.'"

All praise is due to Allah, Lord of the worlds.



# Contents

<b>Introduction .....</b>	<b>2</b>
<b>The First Nullifier .....</b>	<b>5</b>
<b>The Second Nullifier .....</b>	<b>7</b>
<b>The Third Nullifier .....</b>	<b>9</b>
<b>The Fourth Nullifier .....</b>	<b>11</b>
<b>The Fifth Nullifier .....</b>	<b>13</b>
<b>The Sixth Nullifier .....</b>	<b>15</b>
<b>The Seventh Nullifier .....</b>	<b>18</b>
<b>The Eighth Nullifier .....</b>	<b>20</b>
<b>The Ninth Nullifier .....</b>	<b>22</b>
<b>The Tenth Nullifier .....</b>	<b>24</b>
<b>The Eleventh Nullifier .....</b>	<b>26</b>
<b>The Twelfth Nullifier .....</b>	<b>28</b>
<b>The Thirteenth Nullifier .....</b>	<b>30</b>
<b>The Fourteenth Nullifier .....</b>	<b>31</b>
<b>The Fifteenth Nullifier .....</b>	<b>33</b>
<b>The Sixteenth Nullifier .....</b>	<b>34</b>
<b>The Seventeenth Nullifier .....</b>	<b>36</b>
<b>The Eighteenth Nullifier .....</b>	<b>38</b>
<b>The Nineteenth Nullifier .....</b>	<b>39</b>
<b>The Twentieth Nullifier .....</b>	<b>41</b>